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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"I am the way, the truth, and the life: no man cometh unto the Father, but by me" (JOHN 14: 6).

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FOUR REASONS WHY WE SHOULD BELIEVE IN THE DIVINITY OF CHRIST.

THE second reason given by Mr. Bowen for his belief in the Divinity of Christ is the Lord's claim to sinlessness. He says:

That claim, definitely made on one occasion (John 8: 46), is implied throughout His life. Christ put before men the ideal of absolute perfection. "Ye therefore shall be perfect, as your heavenly Father is perfect." Is it not an impressive fact that He never suggests that He Himself falls short of the standard? Search His personal history through. Search His teaching and discourses through, and nowhere do you detect one word of repentance, one syllable of self-reproach. He prays, indeed, but His prayers are prayers for strength, and not confessions of sin. He bids *us* seek forgiveness for our trespasses: nowhere does He seek it Himself. Nowhere is there a hint of any sense of moral failure or moral weakness. Nowhere does He suggest that He falls below perfect holiness. The one exception that at first suggests itself, proves, on further investigation, to be no exception at all. We are told that a young ruler came and fell down at His feet and asked him, "Good Master, what shall I do that I may inherit eternal life?" "Why callest thou me good?" was the reply. "None is good save One, even God." Does not Jesus, I may be asked, here repudiate the title "good" as one which cannot be justly used of any man, and cannot therefore be applied to Himself? But the words are capable of another interpretation. Christ may well have meant, Think what the words suggest which you so lightly use. Why call me good unless you are prepared to go beyond my humanity? Who among the sons of men dares claim or receive the praise of goodness? If, indeed, you so address me, if you mean what you say, if you find in me no flaw or fault or guilt, then consider to what such unstained innocence points. If I be good, a higher title than that of "Master" is my due." Such an interpretation is at

least as possible as the other; and if, of the two, this one fits in with all the rest of the Scriptural picture, while the other is out of keeping with it and jars upon it, surely that which harmonises with it is the one to be preferred.

And the picture which the evangelists paint for us is, as I have said, the picture of a character without any consciousness of sin. It is not the usual characteristic of the saint. You find, low down in the moral scale, the lack of any sufficient sense of moral guilt and moral short-coming. But you do not find it as you go higher. The better a man is, the acuter is his realization of his faults. It is not by the hardened criminal, but by the delicate-minded, sensitive saint, that the shame and horror and misery of wrong-doing are so keenly, so acutely, so bitterly felt. The one is proof against a sense of sin; the other is burnt by it, as the tender skin is burnt by fire. You do not expect to hear the language of self-acquittal from those who are nearest the angelic level, from those who are purest and most truthful and most self-denying and most humble and most spiritual. Nay, it is in these that you find the deepest self-humiliation. Their appreciation of goodness, their interpretation of human duties, the loftiness of their ideals, the fact that their eyes are opened to the real meaning of holiness, lead them to feel their own unworthiness, to understand and recognize how great is their failure, how wide is the gulf between themselves and the Divine likeness. Listen to their prayers, and you find how full they are of confession, of contrition, of repentance. They know themselves to be, at the best, but "unprofitable servants." The cry of their inmost souls is for grace and pardon and healing. They class themselves with the guilty publican, and not with the self-righteous Pharisee: "Lord, be merciful to me a sinner." And yet here, when you climb from the saint to Christ, you discern at once a startling change. One of the best of the saintly characteristics is gone, and its place is taken by its very opposite. Here you have one who not only dares to claim, in implicit words at one memorable moment, to know nothing of moral stain and defilement, but who claims it not less by His whole bearing, by His whole religious life. Look at Him even in the supreme crisis of His life. Look at Him as He and death are brought face to face. Call up before you the death-beds of the noblest, the holiest, the most devout men and women you have ever known, of those of whom you feel that their lives were indeed lived "in heavenly places." They have met their end bravely, resolutely, fearlessly, perhaps heroically. There have been pious resignation, and calm trust, and firm faith, and unclouded hope. But has there not also been "a broken and contrite heart?" Where has their confidence sprung? From their belief in the mercy and loving-kindness of God, in the infinitude of His compassion and good-will. What was the word that most often rose to their lips as they looked back over their lives? Was it not the word "forgiveness?"

But pass in thought to that awful scene at Calvary, to the centre one of the three crosses raised there, to the Sufferer who hangs on it. He has prayed for those that placed Him there, prayed that the sin of His destruction be not counted against them. "Father, forgive them; for they know not what they do." But does He pray for forgiveness for Himself? The evangelists record, in all, seven of His sayings during these last hours; but not one of these sayings is even a pale reflection of such a prayer. It may, of course, be said that we cannot be sure that we have all the sayings. Very possibly we have not. But there is no escape from this: that the accounts of His death, so far as they go, tally completely and exactly with those of His life. Throughout His ministry He claims to be sinless. He claims to be sinless in this fearful climax of it. Not even now, in these the most solemn and searching moments of mortal existence, is there any confession of moral unworthiness and insufficiency.

The argument, you will observe, is not from what His Apostles or biographers or disciples believed Him to be, but from what He ventured to assert of Himself. Had I made it a question of the faith of others, there might have been counter-suggestions of over-enthusiasm, of the proverbial blindness of love, or lack of discernment and judgment, of want of perception and discrimination. But the stress falls upon *His own* judgment as to His life, upon *His own* verdict as to His character—so far as that judgment and verdict can be seen from the narratives of His ministry. And surely they can be very plainly seen. Only once indeed does He put them into words; but they are not the less discernable, not the less clear, from first to last. And from first to last that verdict and that judgment are the same. From first to last we are met by the same unfaltering challenge: "Which of you convinceth me of sin"—which of you on earth or in heaven?"

Here, then is a second feature in the Gospel portrait, one of profound importance, one which we must look full in the face in framing our answer to the famous question, "What think ye of Christ?"

(TO BE CONTINUED.)

ALTRUISM.

> Do good with what thou hast or it will do thee no good. Seek not to be rich but happy. The one lies in bags, the other in content which wealth can never give.
>
> WILLIAM PENN.

Our Lord on one occasion laid down the axiom that it was more blessed to give than to receive. The natural man would be inclined rather to reverse this order of things, and to say that it was more blessed to receive than to give, for, while the act of minis-

tering to others is always a source of happiness to those who, like their Master, are benevolently disposed, the act of receiving appeals much more forcibly to the self-interests of those who are more or less morally decadent.

Such selfishness is, however, entirely at variance with the spirit of Christianity, so much so indeed that the New Testament inculcates the lesson that we are not our own, and even denies to us the right to claim anything that we possess as our own, be it our lives, our means, or our talents. These have all been entrusted to us in order that by their proper use we might become media of blessings to others. The true order of our lives can only be rightly entered into when we commence to learn the great lesson of altruism—or devotion to the welfare of others—and to find our pleasure in benefitting those around us. Egoism—the theory of complete self-interest—is its direct opposite, and entirely contrary to the true spirit of the Gospel of Him who came not to be ministered unto, but to minister and to give his life a ransom for many.

Inasmuch, then, as our lives and all that we possess come directly from God, the supreme benefactor and giver of all good things, it seems only natural to expect that we, like Him, would also be ready and willing at all times to assist and benefit our fellow-creatures; so that when we perceive in ourselves any absence of that impelling desire that we all ought to possess as His children, to minister to the necessities of others, and endeavor in this way to lessen the sorrows and trials of life around us, we can only conclude that our lives must have become perverted in our reception of them.

Those who are prepared to forego self-interests for the benefit of their neighbors, and so to brighten by their sympathies the lives of others, will always be found to be in the enjoyment of far truer happiness than can ever be discovered in the characters of those who are selfishly inclined, because when a person is engaged in the uses of charity from a love of doing good and dispensing happiness to others, such a one cannot but grow richly in both goodness and happiness himself. "He who sows courtesy reaps friendship, and he who plants kindness gathers love," was written by St. Basil, Bishop of Cæsarea, some fifteen centuries ago.

Even so far back as the pagan days of four hundred years before the Christian era the great truth that all acts of self-negation brought with them the rewards of contentment and happiness was recognized and taught by that renowned Greek philosopher Aristocles, better known to the world as Plato, who laid it down that "a man who would be truly happy should not study to enlarge his own estate but to contract his desires;" or in other words to practice self-denial. This, indeed, is the secret of true happiness, and Robert Lewis Stevenson considered that a happy man or woman was better to find than a five pound note.

The law of increase is always the law of use, a fact that probably

had as its chief exponent our Lord himself, whose instructions in this connection have been recorded by the evangelist St. Luke in verse thirty-eight of chapter four of his Gospel: "Give and it shall be given unto you, good measure, pressed down, shaken together, running over, shall they give into your bosom; for with what measure ye mete, it shall be measured to you again."

While it is thus evident that all acts of kindly ministration will be amply recognized and fully rewarded, we must never forget that in doing good to others we ought to have no selfish motives in view, nor be influenced by any hopes of personal advantage, otherwise our seemingly unselfish deeds become those of the greatest selfishness possible, entirely annulling their efficacy. The welfare and happiness of others and not our own gain must be the object for which we should communicate, notwithstanding that by blessing others we ourselves become recipients of many rich blessings also. It must be by the rule of God and not by the standard of the world that we should examine our conduct in all such matters as these. According to a thoughtful writer, all our outward actions spring from our inward principles, and by a law of divine order such outward acts strengthen again those inward principles from which they spring, and stimulate them to increased action; and so by this alternating increase of cause and effect a person grows both inwardly and outwardly the worse for all the evil that he does. And so equally good works, springing from faith and love, react upon the soul and make a man both inwardly and outwardly the better for the doing of them.

We pass but once through this world of probation, and the influence of every one of us must extend far beyond our thoughts for good or for evil. Almighty God, in testing us here, gives us all innumerable opportunities of ministering our gifts one to another in the various struggles and difficulties we come up against in life. We are but stewards placed by Him in positions of trust, and to him we shall all one day have to render up our individual accounts. As free agents we can, if we so wish, betray that trust; but let us not overlook the fact that we can never escape the reckoning that must follow. "As every one has received the gift, even so minister the same one to another as good stewards of the manifold grace of God" (I. Peter 4: 10).

Our life is but a little holding lent
To do a mighty labour, we are one
With heaven and the stars when it is spent
To serve God's aims; else we die with the sun.

—George Meredith.

R. M. B. T.

It is in the dark and cloudy day that love shows itself what it is.

THE DUTY OF LATTER-DAY SAINT PARENTS TO THEIR CHILDREN.

By Osmond C. Crowther.

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents" (D. and C., 68: 25).

In the foregoing the mind and will of the Lord in relation to the duty of Latter-day Saint parents to their children is clearly revealed. His word is so plain that no one need misunderstand it. It is simply this: He requires parents to teach their children—

Faith in Christ, the Son of the living God,

Repentance of sin,

Baptism for the remission of sins,

The laying on of hands for the gift of the Holy Ghost.

I do not see how any parent who desires the welfare of his children can be indifferent to the counsel which the Lord has here given. What greater thing could fathers or mothers teach their children than faith in God and in his Son Jesus Christ? There is nothing greater. The greatest blessings that God has given to man have been obtained through faith, while many, because of their lack of it, have closed the windows of heaven against themselves. Seeing, then, the necessity of faith in order to procure his blessings, I readily understand why the Lord commanded parents to teach this great principle to their children.

Repentance is another fundamental principle, the teaching of which the Lord has enjoined upon parents in his Church. Children when they arrive at the age of accountability (eight years) will, if they have been taught according to the commandment of the Lord, feel the need of repentance. They will be conscious of the fact that they have done many things which they ought not to have done—that they have not always honored their parents; that they have not always told the truth; that they have in these and in other ways transgressed the commandments of God, and that in order to obtain his forgiveness they must repent. That it is absolutely necessary for children of eight years of age to repent and be baptized for the remission of their sins, is clearly set forth in the revelation from which I have quoted. The Lord says: "And their children shall be baptized *for the remission of their sins* when eight years old."

I well remember the time when my father took me to be baptized. I had only just attained my eighth birthday, yet I had, notwithstanding my tender years, because of the teaching I had received, a pretty thorough understanding of the sacred ordinance of bap-

tism. I firmly believed that by it all the sins I had committed would be washed away; then I would stand clean and pure in the sight of my Heavenly Father, and be worthy to be confirmed a member of His Church, and to receive the gift of the Holy Ghost.

I, of course, realize more fully to-day than I did then the importance of these things; I have a much better understanding of faith and the power thereof, of the saving principle of repentance, of the washing of regeneration in the ordinance of baptism, and of the precious gift of the Holy Ghost, which repentant, baptized believers receive under the hands of the authorized servants of the Lord; I realize more fully today than I did then what it means to have membership in the Church of Christ; and, realizing the greatness, the importance of these things, I marvel that any Latter-day Saint parent should prevent his children from being made partakers of these great and inestimable blessings. It is a sin in the sight of God for parents to do so, a sin for which he has declared he will hold them responsible.

There is no excuse that parents can offer to justify them in failing to comply with the requirements which the Lord has laid down in the aforementioned revelation. His commandment has gone forth; it is the duty of parents to obey it.

TO-MORROW.

To-night I am sad and weary,
And the tough old game of life
Seems not quite worth the trouble
And the sorrow and the strife.
My feet are tired and aching,
From the stumbling blocks I've kicked.
And if there were no to-morrow,
I would have to own—I'm licked.

But I stop right here to reckon:
This is just one setting sun;
There will dawn a bright to-morrow,
With a chance for everyone.
And my eyes will be wide open
When I face the coming fray,
And I'll shun the words and actions
That bring regrets to-day.

I'll clear the blots from my record,
That I made when sore and crossed,
And I'll work a little faster,
And make up the time I've lost.
For joy is built upon sorrow,
And whatever success we find
Is measured by our failures—
The ones we leave behind.

C. Byron Whitney.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 8, 1921.

EDITORIAL:

THE MAN FOR THE HOUR.

THE Church of Jesus Christ of Latter-day Saints has had seven Presidents, including the man now holding that exalted position—President Heber J. Grant. His predecessors, naming them in their order, were Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith. In disposition and mentality, no less than in personal appearance, these men have all differed from one another, and yet have been the same in spirit and purpose, having in view, above every other consideration, the welfare and progress of the Lord's work.

Joseph Smith, Prophet and Seer, one of the greatest that ever walked the earth—who could so well have fitted into the place that he was sent to fill? No one, I venture to say, among all the sons of men. Formed and fashioned by the Master Workman, the God of Israel, whose instrument he was for the restoration of the Truth, he was indeed "a choice seer," whose rare gifts came into play at the very opening of this Gospel dispensation, when the Father and the Son were revealed to him from Heaven, and unlocked to his wondering gaze were the unspeakable glories of Eternity. Lifting the Ensign for Israel's gathering, promulging the Law that will bring again Zion, pointing out the place and consecrating the site for the New Jerusalem, where the pure-in-heart shall see God when He comes in glory, this marvelous man, the Moses, the Enoch, the Elias of his time, laid broad and deep the massive foundations upon which his successors were to build. There was none like him in all the earth. He was pre-eminently the man for the hour.

But that hour went by, taking with it into the eternal past the conditions that made imperative the presence on earth of a man like Joseph Smith. Of his immediate successor, it may also be said: He was the man for the hour—*his* hour, not Joseph's. What other man, of the generation that beheld Brigham Young's rise to prominence and power, could so well have performed the mighty task allotted to him by the same God who had inspired his martyred predecessor? As the leader of an exodus, the colonizer of a wilderness, the builder of cities, the founder of a commonwealth, Brigham Young was the man of all men to play the part assigned to him in the stirring drama of the Latter Days.

President John Taylor, while yet one of the Council of the

Twelve, had shared the fatal imprisonment of the Prophet and the Patriarch, Joseph and Hyrum Smith, when they were treacherously slain while awaiting trial upon trumped up charges, incapable of proof, because absolutely false. His blood, mingling with theirs, reddened the floor of Carthage Jail, whence he escaped almost by miracle. Firm as a rock, at a time when great firmness was needed, this man lived to figure amid circumstances that no President of the Church before him had been called to face. Proscriptive, pmitive laws, enacted against a feature of the "Mormon" religion, were being enforced to the pain and sorrow of an entire commmnity, only a few of whose members, and these from conscientious motives, were actually liable to prosecution under those laws, which the Church and many outside its pale deemed unconstitutional. It was determined to test these enactments in the highest court of appeal, before any thought of yielding to the demands of the Federal Government was entertained. The rights of conscience were at stake, and it was felt that a solid, unbroken front should be maintained, until the matter had been finally decided. John Taylor was the man for the hour. "No surrender" was his watchword, and he died in exile, a martyr to his sacred convictions.

Following the decision of the United States Supreme Court, affirming the constitutionality of those laws of Congress, came a change of attitude on the part of the Church. That change was necessary, to save it from destruction. The law having been sustained by the court of last resort, the Latter-day Saints had no alternative but to submit, or else abandon the position embodied in their Articles of Faith: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law." The man to meet this situation was President Wilford Woodruff, who, in the autumn of 1890, issued the document known as the "Manifesto," withdrawing Church sanction from the further solemnization of plural marriages. An "era of good feeling" ensued, and there was peace between "Mormons" and "Gentiles" in Utah.

Partly as a result of the prosecutions in question, which involved the temporay confiscation of its property, the Church had become heavily burdened with debt; and a man was now needed to point out the way of deliverance from this "slough of despond," this mire of threatened bankruptcy. Such a man was found in President Lorenzo Snow, whose memorable revival of the Law of Tithing, which relieved the Church of the heavy load under which it had been staggering, was the most striking feature of his administration. A natural financier, a successful founder of industries, he was also a man of pronounced spirituality, possessing a fine poetic soul, and the work of the Lord profited much by his heaven-inspired leadership at that critical period.

The good work begun by President Snow was continued by his

successor, President Joseph F. Smith, who lived to see the Church entirely free from debt and its financial credit "gilt-edged" in any part of the world. President Smith, besides being a powerful preacher, was a safe and careful business man, a saver rather than a spender, a builder of temples and tabernacles, a promoter of mercantile and industrial enterprises—all of which were needed in his time, and continue to be needed at the present hour. He was just the man for his epoch, an epoch of building and expansion, such as the Church had never before known.

President Heber J. Grant, who stands at our head to-day, is also a capable man of affairs. At a time when difficult social and economic problems have to be grappled with and solved; when not only institutions but apparently whole nations are being drawn into the vortex of financial and commercial ruin, just such a man as he is needed at the ship's helm. No mere money-getter, heaping up riches for his own aggrandizement, but a generous-hearted altruist, knowing how to amass wealth, and knowing how to use it for the benefit of his fellows and the promotion of the Master's cause—such is Heber J. Grant. In common with all his predecessors, he has ever been a stalwart exponent of the principles of temperance and chastity. His clean and upright example is a tower of strength to the youth of Zion, surrounded as they are by worldly temptations and seductive allurements, to a greater extent, perhaps, than ever before. He is unquestionably the man for the place he occupies.

Every thoughtful reader of this article, if a Latter-day Saint, will agree with its author in the view, that each succeeding President of the Church ought to vary in some respects from all other incumbents of that high and holy position. For this reason: The work of the Lord is always progressing, and consequently always changing—not its principles, nor its aims; but its plans, its instruments, and its methods of procedure. These are constantly changing, in order to meet new conditions and profit by them. Hence a variety of leaders is essential. To-day is not Yesterday, nor will To-morrow be To-day. The Lord provides the men and the means whereby He can best work, at any given time, for the carrying out of his wise and sublime purposes. The Man for the Hour will be ready whenever the Hour strikes.

O. F. W.

CHARACTER is property. It is the noblest of possessions. It is an estate in the general goodwill and respect of men; and they who invest in it—though they may not become rich in this world's goods—will find their reward in esteem and reputation fairly and honorably won.

SNEERING is the infallible sign of innate vulgarity of spirit, and often of a mean and base disposition, that waits only the opportunity to do that which will render it despicable as well.

MINUTES OF THE LEEDS CONFERENCE.

THE Leeds semi-annual conference opened at 10:30 a.m. Sunday, November 27th, 1921, in Westgate New Hall, Westgate, Bradford. President Orson F. Whitney, Sister Mary Wells Whitney, and Secretary James Wotherspoon were present as visitors from Liverpool. Elders George T. Patrick and Clayton B. Turner, of the Liverpool conference; President Harry S. Stoker, Andrew T. Jacobsen, William Naylor, M. Grant Prisbrey, Grant P. Geddes, Joel A. Smith, Aaron P. Leishman, Grant Y. Anderson, Lester W. Fry, and W. McCracken Smith, traveling Elders of the Leeds conference, also had seats upon the stand.

After the opening hymn, "Come, join our celebration," invocation was offered by Brother Alfred E. Higgins, superintendent of the Bradford branch Sunday-school. "Behold the great Redeemer die" was sung by the congregation, and Mary Briggs then told "Why we partake of the Sacrament." The Sacrament was administered by Brothers Jesse Knight and Simeon Stead. Six children, representing as many conference branches, then recited the Articles of Faith, and following this exercise, Phillys Tetley, Mabel Race, Lewis Dalby, and Madge Camm, in turn, quoted Scripture proving that the Church of Christ is built upon revelation. Sister Sarah Race, one of the presidency of the Bradford branch Relief Society, spoke upon the necessity for such organizations; and the M. I. A. work was discussed by Brother Reginald H. Sanders, president of the Bradford branch Y. M. M. I. A. Sister Emily and Frances Briggs then rendered beautifully the hymn, "As the dews from heaven distilling."

President Whitney next addressed the assembly. He expressed his pleasure at being present, and commented favourably upon the fact that not only the Sunday-school, but other organizations as well, had been given representation upon the program. The speaker took for his subject the Sacrament, in the course of which he explained why water is used instead of wine, the latter having been forbidden by divine revelation. He emphasized strongly that the Church of Christ is indeed built upon revelation, and not upon books or traditions. Singing, "O say, what is truth?" Benediction by Brother Jesse Knight.

The afternoon session opened at 2:30, the congregation singing "Zion stands with hills surrounded." Prayer was offered by Brother Edgar Balme, president of the Clayton branch. Singing, "An angel from on high." President Stoker then presented the list of Authorities, all of whom were unanimously sustained. Elders Patrick and Turner followed with brief, spirited addresses, the former on the subject of fasting, the latter on the plan of salvation.

Elder Wotherspoon gave some reminiscences of his boyhood in Scotland, and then presented clearly and forcefully the doctrine

of the personality of God, the attributes of the Christ and the mission of the Holy Ghost.

Sister Edith Palfreyman rendered in rich contralto voice the solo, "God is our refuge."

As President Whitney took the stand all was quiet, every eye turned in his direction, hoping for a continuance of his instructive discourse of the morning. They were not disappointed. Brother Whitney's theme was the Everlasting Gospel and its various dispensations. He showed that earth's mortal life is to extend over a period of seven days—God's days, each a thousand years in duration, and that we are now living near the close of the sixth day, or in the Saturday evening of human history. It is a house-cleaning time, a time of preparation for the great Sabbath dawn of the Millennium. He exhorted the Elders to preach the Gospel up to date, declaring Joseph Smith a Prophet of God, sent to restore the Gospel and warn the world of the approaching advent of the King of kings. The congregation sang, "Guide us, O Thou great Jehovah," and benediction was pronounced by Brother Simeon Stead.

Directly after this session, Priesthood and Relief Society meetings were held. At the former President Whitney and Elder Wotherspoon talked to the brethren, giving timely instructions on the order of the Church. At the latter Sister Whitney commended the women on their excellent work, and instructed them in Relie Society duties.

At the evening session, 6:30, every seat was taken, and the congregation seemed eager for instruction. Singing, "Come listen to a Prophet's voice." Invocation by Brother Nicholson Elliott. Singing, "Praise to the man who communed with Jehovah." A fitting climax to the day's spiritual feast was the discourse delivered by President Whitney on this occasion. In masterly style, and as one having authority, he portrayed logically and convincingly the beautiful, broad principles of eternal truth embodied in what is termed "Mormonism." A Prophet, said President Whitney, is one who speaks for another, and one of his functions is to foretell the future. A Seer is greater than a Prophet, for he sees as well as foretells. Joseph Smith was both Prophet and Seer. The proof of this was pointed out by numerous examples. Various man-made doctrines were reviewed and contrasted with the sublime, comprehensive teachings of that wonderful man. "There is salvation for every soul that repents, even in the depths of hell," said the speaker; "but salvation, like damnation, can exist in degrees." The speaker dilated upon the wonderful vision of the three glories, using apt and striking illustrations, and closing with the impressive words: "It pays to do right." The congregation sang, "The Spirit of God like a fire is burning."

After President Whitney's stirring address, Sister Florence Bennett rendered a fine vocal solo, and Sister Whitney spoke

interestingly, complimenting the sisters on their work and telling of the great mission resting upon the women of the Church.

President Stoker then addressed the congregation, expressing his gratitude for the presence of one of the Apostles, and exhorting all to renewed diligence in the great cause. After the closing hymn, "We thank Thee, O God, for a Prophet," benediction was pronounced by Elder Andrew T. Jacobsen. Thus closed a most enjoyable conference, large in attendance, rich in teachings, and strengthening in faith and testimony.

ANDREW T. JACOBSEN, Clerk.

MEN OF HUMBLE BIRTH.

COLUMBUS was a weaver. Franklin was a journeyman printer. Massillon, as well as Fletcher, rose amidst the humblest vocations. Niebuler was a peasant. Sixtus V. was employed in keeping swine. Rollin was son of a cutler. Ferguson and Burns, Scottish poets, were, the former a ploughman, the latter a shepherd. Aesop was a slave. Homer was a beggar. Demosthenes was the son of a cutler. Daniel De Foe was apprenticed to a hosier. Virgil was the son of a baker. Hogarth an engraver of pewter pots. Gay was an apprentice to a silk mercer. Ben Johnson was a bricklayer. Porsor was the son of a parish clerk. Prideaux was employed to sweep Exeter college. Akenside was the son of a butcher. Pope was the son of a merchant. Cervantes was a private soldier. Gifford and Bloomfield were shoemakers. Howard was apprenticed to a grocer. Haley was the son of a soap boiler. Sir Richard Arkwright was a barber for a number of years. Belzoni was the son of a barber. Blackstone was the son of a linendraper. Blacklock was in a distressed state of poverty. Buchanan was a private soldier. Butler was the son of a farmer. Canova was the son of a stone-cutter. Sir Humphrey Davey was the son of a carver. Dodsley was a stocking weaver. Hayden was the son of a poor cartwright. Herschel was the son of a musician. Johnson was the son of a bookseller. Milton was a schoolmaster. Allan Ramsey was the son of a miner. Parks was the son of a small grocer. Raffaelle was the son of a peasant. Richardson was the son of a joiner.

Joseph Smith, the Prophet, Seer and Revelator, and (under God) the organizer of the Church of Jesus Christ of Latter-day Saints, was the son of a humble farmer.

CHURCHES AS RIVALS TO MUSIC HALLS.—Speaking at the annual conference of the Evangelical Protestant Union, at Preston, on Friday, the 18th ult., Canon Copner said we were living to-day in an age of supposed scientific progress, and yet, with all the ad-

vanced knowledge in this twentieth century, there was an appalling ignorance of God. Churches abounded on every hand; many memorial crosses and crucifixes had been erected during the past three years in streets and villages, and yet the Christ of Bethlehem, of Calvary, and of Olivet was to the vast masses of the people still unknown. The great war was over, but the whole world was restless, anxious, and dissatisfied. The tendency of many was to try and forget their anxiety in pleasure and dissipation. The craze for amusement and excitement had entered the church. To-day many of their churches almost rivalled the theatre and music hall in their craze for novelty and change and with a well-meant desire to draw our young people to the means of grace. Ornate services, pompous ritual, priestly pretensions were increasing in the churches, side by side with a growth of scepticism and infidelity, which was sapping the very vitals of the Christian faith. These frantic human efforts would never avail to usher in the reign of righteousness and peace.

FROM THE MISSION FIELD.

Encouraging Report from Doncaster.—Elder William L. Wyatt, who is at present laboring at Doncaster, Sheffield conference, reports a great change of sentiment among the residents of that town with respect to "Mormonism." The missionaries have made many friends; prejudice is giving way to reason, and truth is slowly but surely overcoming falsehood. Cottage meetings are held every evening in the week, except Saturday evening, and many people are earnestly investigating the doctrine taught by the Church of Jesus Christ of Latter-day Saints. The prospects for the future, Elder Wyatt says, are exceedingly bright.

Testimonial to Emigrating Saints.—Tuesday evening, November 15th, 1921, the Glasgow branch of the Scottish conference gave a farewell testimonial at 34 Abbotsford Place, in honor of Sister Mary Wilson and members of her family, who, on the 19th ult., left for Canada, where Sister Wilson's husband and two sons reside. There was a large number of people present. A very enjoyable program was rendered, and refreshments were served by the Relief Society. Brother James E. Rennie, in behalf of the presidency and members of the branch, presented Sister Wilson with a handsome leather bag, which she accepted with grateful thanks.

Arrivals and Appointments.—On Monday, November 28th, 1921, the following missionaries arrived in Liverpool per s.s. *Melita*: Elder John Winn Simmons, Oakley, Idaho, appointed to labor in the Scottish conference; William Eugene Allen, Provo, Utah, and Russell Henry Blood, Kaysville, Utah, Norwich conference;

Frederick J. Webley, Salt Lake City, Utah, Liverpool conference; Henry William Behrens, Rexburg, Idaho, James Wayne Moss, Holliday, Utah, Waldo H. Holmes, Montpelier, Idaho, Paul Henry Williams, Kaysville, Utah, and J. Albert Sutherland, of Holliday, Utah, the Swiss and German mission; John Richards Howard and Gordon H. Sears, Salt Lake City, Utah, the South African mission.

Halifax Relief Society's Sale of Work.—The Halifax Relief Society, Leeds conference, held its annual sale of work in the meeting-room, Bedford Square, on Saturday, November 12th, 1921. There was a large gathering of saints and friends. President Harry S. Stoker and a number of the traveling Elders were present. The sale was opened by Elder Thomas M. Wheeler, secretary of the European mission, who, in the course of an interesting address, told of the commendable work that had been done by the Relief Societies during the great world war. The stalls presented a very pleasing appearance. Refreshments were served by the Society, and in the evening a splendid entertainment was given.

Items from Northampton.—The Northampton branch of the Birmingham conference held a very enjoyable social Saturday evening, November 19th, 1921. After games and other pleasing exercises, delicious refreshments were served by the Relief Society. President Edgar W. Jeffery was present. A priesthood meeting was held Sunday morning, at which Branch President John O. Hughes presided. Three ordinations to and one advancement in the priesthood were made. President Jeffery exhorted all to keep the Word of Wisdom and the law of tithing, so as to enjoy the blessings promised to those who observe these divine laws. There was a large attendance of saints and investigators at the evening service.

Branch Conference.—A conference of the Pontypool branch of the Welsh conference was held at Varteg, Sunday, November 27th, 1921. Priesthood meeting was held at 12 o'clock, at which there were eight Elders and the branch presidency. The Elders felt well in the Gospel, and reported encouraging prospects in their various fields of labor. Conference meetings convened at 2:30 and 6 p.m. The various organizations were reported to be in a flourishing condition. There were in attendance a goodly number of saints and investigators, who listened with rapt attention to the remarks of the speakers. Besides the local brethren, there were in attendance President Fred R. Morgan, Elders L. D. Naisbitt, Frank Lockyer, Cyril K. Munk, Irvin F. Keller, Dean H. Bench, Don M. Rees, and Gilbert R. Sutton.

Conjoint Social.—The Hull branch Relief Society and Sunday-school held a very successful social in Forester's Hall, Hull, Mon-

day evening, November 21st, 1921. The early part of the evening was taken up with an interesting program of readings and recitations. Following this President George Osmond Hyde led the assembly—one hundred and fifteen in number—in a variety of games. The refreshments, served under the direction of Sister Isabella Widdowson, president of the Hull branch Relief Society, was a big feature of the entertainment. Through the efforts of the two organizations, a handsome sum was realized. Fully half of those in attendance were non-members of the Church. All the traveling Elders in this conference, and Elder William Naylor, of the Leeds conference, contributed greatly to the success of the undertaking.

"IT AIN'T THE WORLD—IT'S YOU."

You say the world looks gloomy,
The skies are grim and grey;
The night has lost its quiet—
You fear the coming day,
The world is what you make it,
The sky is grey or blue
Just as your soul may paint it;
It ain't the world—it's you!

Clear up the clouded vision,
Clean out the foggy mind;
The clouds are always passing,
And each is silver-lined,
The world is what we make it—
Then make it bright and true,
And when you say it's gloomy.
It ain't the world—it's you!

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